IMPEDIMENTS IN SPEECH.

MRS. CHAPMAN begs leave to inform the public, that she continues to conduct the Institution for the cure of impediments in speech, at No. 187 Pine-street, Philadelphia. She can give satisfactory references to persons of the first respectability, who can testify the validity of the numerous certificates, which she can exhibit of recent cures having been effected on several individuals, under her care, during the present winter.

Mr. William Chapman, her husband, having cured himself of an inveterate impediment, with which he was troubled for upwards of twenty years, is now in New York, No. 14 Broadway, labouring with much success to restore the afflicted to the free use of their speech. Mr. Chapman has pursued his present profession for nine years; and during the last seven years, has been aided by the exertions of Mrs. Chapman.

CERTIFICATES.

Philadelphia, Feb. 24, 1826.

From the very favourable reports circulated in Baltimore, and elsewhere, of Mr. and Mrs. Chapman's Institution in Philadelphia, for the cure of impediments in speech, my father, Mr. Dennis A. Smith, of Baltimore, was induced to place me under their care; and I am happy to give public information, that I am now liberated from a desperate impediment to which I had long been subjected. I can, with truth, assert, that during my stay with them, I have had the pleasure of witnessing the cure of several very bad cases of stammering; some, though apparently very obstinate cases, yielded to their mode of treatment in a few days.

WILLIAM H. SMITH,
From Baltimore.

My son, William Henry Smith, has been afflicted for ten years with a most distressing impediment in his speech, which, in a great degree, interfered with his studies, and depressed his spirits, and in October last, I heard that Mr. and Mrs. Chapman, of Philadelphia, possessed the faculty of relieving persons in a similar situation, which determined me to place him under their care. When I left him with them, in the early part of November, he could not articulate a word without stammering, and since my return to this city, I have had the satisfaction to hear him converse with ease and confidence, and without the slightest hesitancy in his speech, or difficulty of articulation. I feel pleasure in expressing my gratitude to Mr. and Mrs. Chapman for the inestimable advantages which my son has obtained by their kind attentions to his case, and I consider it to be due to the public, to state the circumstances of it, that others may have the opportunity of being benefited.

DENNIS A. SMITH,
Of Baltimore.

Philadelphia, February 25, 1826.

I do hereby certify that I had been troubled with a very disagreeable impediment of speech, for upwards of fifteen years; insomuch, that at sometimes it was with difficulty I could make myself understood. In October last I heard of Mr. and Mrs. Chapman's Institution in this city, No 187 Pine-street, for effecting cures; but then believing it was utterly impossible that such a thing as a cure could be effected, I deferred making any inquiry until January last. However, at length, I put myself under their care for a few weeks (being then as faithless of ever being cured as any person could be;) but I am now happy to state, that I am completely freed from stammering: I can converse and read with perfect ease to myself, and pleasure to my friends. I do assure all persons, who may be troubled with any kind of defective utterance, that, according to Mr. and Mrs. Chapman's mode of instruction, there is no case, however inveterate, but can be cured: I having witnessed the cures of several, during my stay with them.

PATRICK RYAN,
No. 85, South Fifth-street.

Philad. March 15, 1826.

I do certify that the preceding certificate, relative to my son, Patrick Ryan, is a correct statement of the impediment under which he laboured for upwards of fifteen years, and that since his return from Mr. and Mrs. Chapman's Institution, his articulation is remarkably free, and without the least hesitancy. I feel it my duty to state this fact, to strengthen the faith of the afflicted stammerer.

Information will be given to the inquirer, by calling at my residence, No. 85, South Fifth-street.

WILLIAM RYAN.

Philad. March 15, 1826.

Know that I, Edward Franklin, aged 22 years, have been afflicted from my infancy with an Impediment in my Speech, together with violent distortions, so that it was almost impossible for me to communicate my ideas in words. I have tried a variety of experiments, reputed as remedies for that complaint, besides having had the advice of several eminent physicians, some of whom have performed operations on my tongue; but without any abatement in my impediment, as it always returned with increased violence, so that I had quite despaired of a cure. I, however, applied to Mr. *Chapman*, a gentleman from Philadelphia, who has made some valuable discoveries in the art of curing that disease, and has practised his system for nine years with great success. I accordingly commenced, and to my great satisfaction and surprise, found that after one day's study I could speak with a degree of ease and fluency which I never expected to realise, and at the end of five days my speech was so far restored that I was able to read and converse to the satisfaction of myself, and to all who heard me. Six months have now elapsed since I put myself under the tuition of Mr. *Chapman*, and I have no symptoms or fear of a relapse, during which time I have visited him more as a friend than a scholar, and have frequently had the pleasure of witnessing some great and wonderful cures performed by him.

As far as I have gained information of other systems by inquiry, and what I know of Mr. and Mrs. *Chapman's* system by my own experience, and having witnessed the happy effects of its potency in many apparently obstinate cases of stammering, I do not hesitate to state, that I conceive this system to be the very best to accomplish its purposes that ever the ingenuity of man invented. All who possess the faculty of memory, must remember the system; and its good effects will certainly be permanent, provided the pupil will make close application a sufficient length of time.

EDWARD FRANKLIN.

New York, March 21st, 1826.

A PLEA FOR SEAMEN.

JUST Received, and for sale by WILLIAM STAVELY, No. 70, South Third-street, "A Sermon preached on the occasion of a collection in aid of the funds of the Seamen's Union Bethel Society, in St. Peter's Church, Baltimore, on the evening of the 19th February, 1826, by J. P. K. HENSHAW, A. M. Rector of said Church.

A CLERGYMAN,

Residing in Philadelphia, will receive into his family two or three young misses, to be privately educated with his own daughters.

Information may be obtained, by inquiring of the publisher of this paper.

April 1, 1825.

PHILADELPHIA RECORDER.

Edited by the Rev. G. T. BEDELL.—Printed and published by William Stavely, No. 70, South Third street.

VOL. IV. PHILADELPHIA, SATURDAY MORNING, APRIL 15, 1826. No. 3.

TERMS OF THE

PHILADELPHIA RECORDER.

The Recorder is published every Saturday morning. Price $1,25, semi-annually, or $2,50 annually, in advance, or $3,00, at the expiration of the year. No subscription will be received for less than six months. No paper will be discontinued until all arrearages are paid, except, at the option of the publisher.

LIST OF AGENTS.

Portland, Me.	JAMES ADAMS, jr.
New York,	JOHN P. HAVEN, Bookseller.
Baltimore,	SAMUEL YOUNG, Bookseller.
Wheeling, Va.	Rev. JOHN ARMSTRONG.
Norfolk, Va.	C. HALL, Bookseller.
Lynchburg, Va.	Rev. F. G. SMITH.

LETTERS ON MISSIONS.

Addressed to the Protestant Ministers of the British Churches. By MELVILL HORNE, *Late Chaplain of Sierra Leone in Africa.*

THIRD LETTER.

Fathers and Brethren,

In writing upon Missions, I proposed only to call general attention to the subject, and to satisfy myself with a few hints on the manner of conducting them. But at the request of some friends whom I have consulted, and to whose judgment I owe much deference, I am now prevailed upon to say, *specifically*, what it is I expect from my brethren in the ministry respecting Missions; and to obtrude my own particular views of the most eligible way of carrying them into effect.

Of you, Reverend Brethren, I require, that you will set to heart the salvation of the Heathen, meditate on the subject with the most solemn and affectionate feelings, and cultivate your zeal and philanthropy by earnest prayer to God, that he would give you towards them bowels and mercies. I would have you suppose it *possible*, that it may be your duty to take a more active part in Missions than you have imagined; and consequently, I wish you to divest yourselves of every prejudice which might bias your judgment, and preclude the convictions of duty. I expect that you will not treat the subject with levity, and much less with contempt; but speak of it with respect and approbation. I think, you should take opportunities of setting the importance of these undertakings before your flocks from the pulpit: and, by your exhortations and liberality, give them examples of zeal and benevolence. I add, that if your convictions of duty lead that way, you should come forward with all boldness, and take your part in the business, whatever it may be in serving Missions, by your pen, your influence, your advice, or your personal labours, either at home or abroad.

From Ministers, as connected with each other, I expect that they mutually communicate their views as to the most effectual methods of spreading the gospel, and exhort each other to a generous and noble exertion of ministerial zeal. I require them to form Associations for collecting money, obtaining information, procuring missionaries, and transacting the variety of concerns, which fall under the considerations of Missions. In these Associations, I wish those Ministers to come forward whose character and services give them most respectability, and will enable them to promote effectually the cause they undertake. Last of all, having once engaged, I would have the association to be actuated by *a true spirit* of Missions. They should be zealous, active, indefatigable. Any Minister who is not warmly affected to Missions, should be excluded from the acting Committee. What these gentlemen are, their missions will be. Having in their power the choice of missionaries, and the management of the mission, they will not fail to give to the whole undertaking the features and complexion, of their own character. This is the sum of my requisitions; and I flatter myself that there is in it, nothing irrational; nothing, to the performance of which our calling does not oblige us.

The small success which has attended Missions should incline us to suspect, that they have not been conducted in the most eligible way; and dispose us to examine with candour any new method, which may be proposed. I will, therefore, show my opinion. But as I do not presume to dictate to any man on the subject, so I am aware that no one plan can be formed, which will equally apply to nations, who differ in their degree of civilization, their policy, their religion, and the face of their country. Whoever, therefore, are entrusted with the execution of our plans, should have the discretionary power of deviating in their application as the reason of the case shall demand. This observation premised, a general view of the nature of missions, and of the state of the Heathen Nations, may enable us to infer something as to the line of conduct most likely to insure success.

Before we can justify sanguine hopes, a considerable alteration in favour of religion must take place among ourselves. We cannot give to others what we do not possess; and before our zeal will acquire sufficient momentum to effect great things for the salvation of the Heathens, it is necessary that a more general and serious care should prevail about the salvation of our own souls. While we look for this desirable change, we cannot do better than renew our missionary engagements; which will have the most favourable operation in bringing it about. *Great designs and great undertakings form great men. They call forth the talents, of which we never supposed ourselves to be possessed; and give an exhibition of splendid virtues, which do not frequent the common paths of life. Courage provokes courage, and zeal enkindles zeal. Considerable success, in any one mission, would encourage many undertakings; and the activity exerted in favour of the Heathens, would naturally call attention to the ways and means of doing good among our own countrymen.*

Want of success is the most fatal objection which lies against Missions. We have not taken proper steps to insure its success. We have hardly dared to *hope* for it. A few hundred converts have been considered as a great thing; and a few thousand have been the ne plus ultra of our hope. *A revolution must take place in our ideas on the subject. We must hope for great things. We must attempt great things.* Until this is done, *tolerable success* is not to be expected. *There is a proportion between the object we embrace, and the zeal and exertion we show in accomplishing it.* Such limited views as these preclude exertion. Whereas, where great advantages are proposed, men are forward to incur great expenses and to run great risks. Let us, then, determine to give a fair trial to Missions and undertake something which will help us to form a reasonable judgment of what is, or is not to be expected from them. Let our object be to evangelize the Islands of the South Sea, or to obtain for Christianity *a firm footing* and *extensive spread* in India, China, Tibet, Borneo, Persia, Tartary, and other great kingdoms.

The preparations we make must be answerable to the views we adopt. Men and money are the nerves of war. A few scattered missionaries, and paltry funds are inadequate to such conquests. But, as our strength is small, and our forces new levies, unpractised to these perilous encounters, I would recommend to no denomination of Christians to engage in a second Mission, until experience has convinced them that they are more than equal to the first. We must also be resolved to take the field in the very boldest line of service. A Mission, especially such a Mission as I propose, is one of those enterprizes where the measures which, at first sight, appear the most hazardous and desperate, are the most deliberate and successful. Men who are not disposed to run all chances, and to undergo sufferings which, on the relation, might freeze the blood of those who hear them quietly by their fire sides, have no business in Missions. And, if missionaries of this cast are not to be had, we may, without any great detriment to the Christian cause, wait with patience until such characters appear in the world. Men of other dispositions will do as little as has been done; and if a few individuals of a peculiar turn of mind are willing to relinquish a large sphere of usefulness in Europe for the hope of converting a handful of people in India, they will not have many followers. But they will furnish for us at home, a pretext for talking about greater things, than we have godliness or courage to perform.

If we would see a general spread of the gospel and multitudes of ignorant heathen gathered into the fold of Christ, we should endeavour to mend the missionary road and to remove from it all unnecessary turnpikes: we should consider the objections which are made to missions, and, by giving them satisfactory answers, shake off those fatal discouragements, which counteract our exertions. I beg leave to lay before you such of them as have fallen under my notice, together with such answers as I have made to my several objectors.

The first trite objection thrown in the teeth of the man who speaks in favour of missions, is, *We have Heathen enough in England, without crossing the sea to find them. Convert those we have at home first, and then look to those abroad.* This objection reminds me of the language of our Lord, when assuming the cold, severe air of the Pharisee, he made a trial of the faith of the Syro-phœnicean woman who requested a cure for her daughter.—*It is not meet to take the children's bread, and give it to dogs.* And I think it may be well answered by the words of the afflicted mother, *Truth, Lord; yet the dogs eat of the crumbs which fall from the children's table.* If our Lord may decide the point, there was reason as well as faith in her plea. That there are Heathen in England, is a melancholy truth; and it will be equally true, when Christ shall come to judge the world, as it is at this day. So that, if we wait their conversion, the Heathen abroad will never be the better for our love. But, it should be remembered, that our European Heathen perish by the abuse of that knowledge, for the lack of which other Heathen are undone. I add, *that the ministers who go abroad, so far from being felt as a loss at home, will be the means of doing more good among us, than if they had continued in England. For foreign missions will have the same influence on religion, as foreign commerce has upon agriculture and manufactures. As Christianity prevails abroad, so it will flourish at home.* Thus, what is alleged against missions, is a substantial argument for engaging in them.

Others object, *I know not that God's time for the conversion of the Heathen be yet come. When St. Paul would have gone into Asia, he was inhibited by the spirit; and if St. Paul was mistaken in such a point, well may we be so also.*—I answer if my objector means to prove any thing, he should advance a step farther, and say *I know that God's time is not come; and because St Paul was forbidden in the course of his journey to preach the gospel in Asia before he had visited Macedonia and Greece (which were riper for receiving the gospel) therefore, Christian ministers must not follow the Apostle's example, lest peradventure they should act under the inhibitions of the Spirit*—But is *I don't know* in the lips of any man, to be opposed to the authoritative command of Christ, *Go preach the gospel to every creature?* And is it come to this, that eighteen hundred years after the death of Christ, and notwithstanding the general opinion of the Church, evinced, by her engaging, more or less in missions, from that time to this, that we are in doubt about our Master's will on a subject which involves the salvation of so large a part of mankind? If this be the case, how are we to know God's will? What must the Majesty of Heaven do to satisfy our unreasonable spirits? *An evil and adulterous generation seek for signs.* Our scruples stamp our character.—St. Paul's inhibition proves the very point I contend for—that we should act under the warrant of a general commission. St. Paul did so. As a man of sense he made use of his reason. He had undoubtedly specious reasons for thinking of going first into Asia; but God, who saw farther than he did, ordered him to take another route, and after he had fulfilled that ministry, he resumed his design to go into Asia, and spent a considerable time there, his labours being accompanied with the same success which attended him in other parts. We read of none of the apostles looking for particular intimations of the divine will to direct their labours. Sometimes they had extraordinary intimations, and they obeyed them; but, in their general course, after prayer and serious deliberation, they did what appeared to them the most advisable. Lastly, I ask why are we in religion, to contravene every principle of common sense, upon which we act in all other things? Let us do our duty, and cease to move the councils of Heaven for the knowledge of what the Almighty is determined to conceal. Were St Paul on earth, and an angel from heaven were to preach the doctrine contained in the objection, I am confident the apostle would strip him of his luminous apparel, and lay his doctrine under an anathema, in all the churches.

An objection similar to the one I have just answered, is urged in the following form—*It appears that the order of events we are taught to expect from the Prophecies, is first the destruction of the Roman Antichrist, then the conversion of the Jews, and last of all, the fulness of the Gentiles; in which work, the converted Jews, it is thought, will be the principal instruments. The conclusion is, that the time is not yet come for the conversion of the Heathen, and that all our labour to effect it will be lost.* To this reasoning, I answer, first, that prophecies comparatively obscure should not be put in competition with the obligation of clear and explicit precepts. Secondly, if all be granted which this objection assumes, it will not follow that we should look for the grand events we hope to see accomplished, in indolence and carelessness. If none but Jewish Christians dare signalize their zeal for truth in the apostolic way, nor are to be honoured with apostolic success, much, very much may yet be done by us, long before we shall see righteousness covering the earth, as the waters do the face of the deep. How does my objector know whether the Lord may not make use of the zeal of sincere Christians in spreading his Gospel, as one principal means of converting the Jews? And how many millions may there not be brought to God, before the fulness of the Gentiles shall come in? We are told that our religion shall have a general spread, an universal prevalence in the world, and we are commanded to preach the gospel to every creature; but instead of occupying our talent with faithfulness, we fairly bury it because it is not ten. Because the time may not yet be come for the grand conversion of mankind, we take it for granted, that the day is not come for the conversion of any of them; and because we do not hope for apostolic success, we determine absolutely to do nothing at all. But shall those servants be pronounced blessed, whom the Lord shall find so doing?

[For the Philadelphia Recorder.]

THE EARLY FATHERS.

MR. EDITOR,

If "Philos" has been short in his answer to "Suum Cuique," I will be still shorter in my rejoinder. With all due thanks to "Philos" for his compliments, which certainly originated rather in his disposition to see merit even in one of opposite sentiments to his own, than in any excellent qualities in my communications, I must retort his assertion, that "he has not convinced me of error." My former essay consisted of a chain of argument sufficient to satisfy at least *myself*, and of a few conclusions naturally following from that train of argument. If the conclusions displeased "Philos," he should have rendered the arguments on which they are founded null, before he proceeded to pronounce *ex cathedra* decisions on the question. I still think (and I leave it to the good sense of your readers to determine whether I am not right in so thinking) that if my propositions were proved, the conclusions necessarily followed; nor has "Philos" attempted to show the contrary. "Philos" fully assents to my position respecting the credibility of the Fathers, and yet denies *in toto* my conclusions as to the utility of their writings, without touching any part of the argument by which the latter were deduced from the former, any otherwise than to express his preference of "the reverse" of one of my propositions! And what is this reverse? "The Scriptures are an infallible standard: with these the writings of the Fathers are to be compared; and all that disagrees to be rejected." Let the reader recollect that the principal object of the comparison is the interpretation of Scripture, and observe the fallacy. The Scriptures are infallible; I interpret them so and so; the Fathers interpret them so and so; but their interpretation differs from mine: *ergo*, they are wrong. This is only to be paralelled by the sentiments of the church dignitary whom "Philos" quotes at some length, as thinking that the Fathers were mere babes in comparison to us modern giants; and that we should have been much wiser without their assistance in handing down the Word of God. "Philos" thinks that the "question, whether the Fathers did understand the Scriptures better than the moderns, is a plain question of fact, to be ascertained, not by reasoning, but by an examination of their respective writings, and a comparison of them with the language of Inspiration." With our friends, the Romanists, this might do, as they have an infallible judge, if not *at hand*, at least at Rome, to whom they could apply to know when the Fathers' interpretations agreed or disagreed with the Scriptures. But we Protestants, who have no such infallible helps, can do no more than compare *their* interpretations with *ours*, and then, what becomes of the matter of fact question? Shall we not be likely to give a very impartial decision in the case? The poor Fathers stand small chance to save their reputation in such a trial. Their reputation did I say? Their writing; for it evidently appears that "the dignitary," and no doubt many others, who think that we moderns can do vastly more than our predecessors, would not rest till they were totally destroyed. As I made all due allowance for credulity and prejudice in the testimony of the Fathers, in my former essay, I need not repeat what I have there said by way of obviating the remarks of "Philos" on this point. I cannot, however, but declare, that I wonder at his unfairness in insisting so much upon the exaggerated failings of Papias, an individual of no great note, to whom, however, he would even trace up all "Apostolical traditions." (Col. 2. bot.) According to "Philos" it is to Papias, and his scholar Irenœus, not to the increase of power and riches under Constantine, that we must attribute the growth of corruption in the church. Can "Philos" have thought twice on this hyperbolic assertion? That one obscure individual should mar the doctrine of the universal church, is, in itself, sufficiently incredible. But that he should have done this, while even his contemporaries considered him as credulous, and when, before two centuries had elapsed, he was utterly contemned, is altogether impossible to believe. Eusebius, even as quoted by "Philos," says no such thing: and if the latter writer will turn to Mosheim, Commentaria de rebus Christianorum, p. 721 ss. he will see proof that even the doctrine of the millenium, the only error distinctly attributed to Papias, did not originate with him. With respect to the second-hand quotation from Cyprian, brought by "Philos" to prove the insipient corruption of the church in the time of that writer, it is not necessary that I should notice it, as it in no wise interferes with the course of my argument. I cannot, however, but mention that thousands of instances of similar rhetorical descriptions of the prevalence of vice would not suffice to prove any real enormity of general corruption. Let us hear Mosheim—the learned—the judicious: "These accusations, often resembling the declamations of rhetoricians, have induced many to suppose that scarcely any remains of the primitive piety existed in these times. But it would be easy to collect from the same writers a multitude of passages, in which they praise the innocence and purity of the ministers of the church: and from these, on the contrary, others have inferred that, a very few excepted, all the clergy of this age were models of Christian virtue. *But from such general accusations or praises which are frequently dictated by excited passions, and, in consequence, much exaggerated, little or nothing certain can be inferred.*" (Comm. de reb. Christianorum. see iii. 6. xxv. note. (*) where see more to the same purpose. To the same authority (for, notwithstanding "Philos's" dislike of patristical authority, he has no objection, judging from his writings, to that of modern writers) I leave the difference between "Philos" and myself respecting the character of Middleton's Free Inquiry. "Viri eruditi librum attente legenti perspicuum fit, eum per latus recentiorum miraculorum CHRISTI, et Apostolorum miracula petere, omniumque eventuum naturæ vires excedentium fidem labefactare velle.—Argumentatio viri docti talis est, ut si pro solida et firma recipiatur miraculorum, quæ religionis Christianæ veritatem fulciunt, auctoritas in periculo versetur" Comm. p. 222. I could say much more on the subject of "Philos's" communication, especially respecting his rash comparison of the Fathers with the Hohenlohists, of ultro-papism; but as they are not essential to the question, and as I know that "the beginning of strife is as the letting out of water;" and that "in the multitude of words there wanteth not sin," I forbear. If "Philos" would compose a methodical answer to my arguments, I should rejoice to prosecute a fair and candid discussion of the subject, little doubting an ultimate agreement. But if the debate be carried on in the rambling manner which prevails in "Philos's" reply; and, in necessary consequence, in my rejoinder, I fear it must tend rather to confusion and strife than to edification.

SUUM CUIQUE.

From the London Evangelical Mag. for Dec. 1825.

INTERESTING EXTRACTS FROM THE ARCHIVES DU CHRISTIANISME.

To the Editor—SIR: When reading the "Archives du Christianisme" for October, I was struck with the following extract from "Cri de Guerre Spiritual," lately publised by M. J. Da Costa, a celebrated poet and advocate, who, with Madame da Costa, and M. Capadore, physician, publicly renounced Judaism, and received Christian baptism in the Reformed Church of Leyden in 1822. This pleasing event, effected not by human agency, but solely by an attentive examination of the sacred Scriptures, was followed by the conversion of two other Jewish ladies, the mother and sister of Madame da Costa, who were baptized Dec. 19, 1824, in the Walloon Church of Amsterdam. The insertion of the inclosed translation may, perhaps, gratify many of your readers, who will rejoice to hear of fresh trophies to the Redeemer's glory, in thus calling one, who formerly rejected the gospel of peace, to become an able and eloquent defender of its distinguishing doctrines.

E. A. M.

"A great number of Christians, in our days, suffer their zeal to be disarmed and arrested by the words, *charity*, *peace*, *moderation*, and *forbearance*, that are unceasingly heard from the lips of enemies to the gospel, and which they abuse in the most singular manner. But let us remember that *Satan* knows how to *transform himself into an angel of light.* The holy spirit has announced this by the mouth of St. Paul, and every page in the history of the Christian church confirms it by the most convincing proofs. Never has a false prophet arisen in Israel who has not cried Peace! Peace! *But there is no peace*, replies *Jehovah*, the true God. Never has a heretic appeared who has not invoked *toleration*, that he may be empowered to spread, without obstacle, the tares of the devil among the good seed of the Lord. Never have the wholesome doctrines of the gospel been banished from a Christian church without this apostacy having been introduced by hatred to Christ, under the appellation *charity*, and cowardice under the name of *moderation*, on the part of those who ought to watch over the sacred depot of the faith. O ye who suffer yourselves to be deceived by vain words, open the Bible, and you will learn to know what, in the sight of God, is sincere love for the Redeemer, what is pure charity towards our neighbours, real peace, true moderation, and true forbearance.

"What! to hear without emotion the adorable Jesus despoiled of his divine perfections and his office of Redeemer; to see with unconcern, even within the precincts of Christian churches, unfaithful preachers deprive him of his eternal Godhead, his functions of Mediator and Sovereign Pontiff, his infallibility, and his atoning sacrifice for the redemption of the world;—in this to love the Saviour?

"Shall it be denominated charity towards our neighbour to prevent the word of life from penetrating his heart, and conceal his innate corruption under the flowers of human eloquence and wisdom; to teach him to seek salvation in himself, instead of looking to *Him* who has been given for our perfect redemptionin; short, to teach him, in what regards his temporal and eternal welfare, to expect all from himself, all from the *dignity of man*, and nothing from God, nothing from the Saviour, nothing from the Holy Spirit? Alas! what was formerly said respecting untutored heathens, may with truth be applied to the nominal Christians of the age. All is God to them, except God himself. Is it charity towards our neighbour, on the part of those who are better instructed, to contemplate all this in silence, and to favour the projects of the enemy by a lamentable condescension, or a cowardly timidity?

"The Saviour, in his word, has not only recommended peace, but has also left it to his disciples, yet never as *the world gives it*. The peace that he has bequeathed, operated, and left, is a *peace of God that passeth all understanding*; a peace of God with his redeemed, a spiritual union of all true Christians in faith, in spirit, and in truth. Where are we commanded to preserve peace at the expense of truth? Where are we directed to seek that peace which proceeds from lukewarmness and indifference, from the fear of man and weakness of faith? The gospel recommends moderation, but it is moderation united with *firmness* and *sincerity*. Forbearance is also a Christian virtue; let us then always tolerate the truth, however harsh it may appear to our ears! Let us reciprocally bear each other's burdens; let us be patient, though surrounded by the hatred, the calumnies, and persecutions of the world especially under the just chastisement of God! But to tolerate the profanation of holy things, to suffer, even in the bosom of the Church of Christ, the wicked one to cover, with his abominations the bread of life: Permit it not! it is no part of the duty required in the Word of God: such forbearance is not expected from those in whose hearts the love of God has been implanted by his Holy Spirit! No; the law and gospel maintain a totally different language. They recommend charity, but by faith!—peace, but in truth!—moderation, but united to zeal!—forbearance, but joined to faithfulness! This is what the prophets of the Old Testament, the apostles of the New, and our Lord Jesus Christ himself, who is the glorified chief of prophets and apostles, have enjoined upon us in the most positive and energetic manner. "Wo," says the prophet Isaiah, "to those who call evil good, and good evil; who make darkness light, and light darkness." Isaiah v. 20. "Wo to the pastors who destroy and scatter the flock of my pasture, saith Jehovah." Jer. xxiii. 1. "What communion," says St. Paul, "is there between light and darkness, and what concord hath Christ with Belial? 2 Cor. vi. 14, 15. "Beware of dogs, beware of evil-doers, beware of the concision." Phil. iii. 2. The Lord Jesus has himself made this solemn declaration, "I am not come to bring peace, but the sword," Matt. x. 14; for he came to disturb the false repose of the world, and establish peace with God by reconciliation through his blood.

Timid Christians! rouse yourselves, awake! take courage in Him who is our strength and the rock of our salvation, against whom the gates of hell shall not prevail. It is not by your own, but by his strength, that you ought to fight and conquer. Called by him, what have you to fear? Against the violence of the bigots of the age, speak! Against incredibility and error, preach! Should the enemy attack you, pray! if for a time he should appear to triumph, persevere! Whatever may happen, whether the cause of truth advances or retrogrades in appearance, remain firm! Yes, "stand fast, having your loins girded with truth, and being clothed with the breast-plate of justice, having the feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, by which you may quench the fiery darts of the wicked one; taking also the helmet of salvation, and the sword of the Spirit, which is the word of God, praying always in the Spirit, with all prayer and supplication." Eph. vi. 14. 18.

FOREIGN RELIGIOUS INTELLIGENCE.

[BY THE LATEST ARRIVALS.]

From the London Missionary Chron. Jan. 1826.

IDOLATRY RENOUNCED.

Extract of a letter from Rev. Joseph Kam, dated, Island of Amboyna, (Indian Seas) 19th January, 1825.

"In December, 1823, I called at Elpaputy, which consists of two populous villages. Mr. Starnink, one of our Dutch missionaries, strongly desired me to remove him from that place, having now been labouring there for almost three years, and there not being any fruit from his labours; which was also the advice of the Resident, who thought it would not be advisable for him to remain; but I said to him, 'My dear brother, try but one year more, because God is able to assist you, and bless your painful labours in his own appointed time.' On the 29th September, 1824, (nine months afterwards) when he had again admonished both the chiefs, or rulers of the villages, on account of their bad conduct in worshipping the dumb idols, some of the inhabitants hearing this began to be angry; and on the same evening, when he was engaged in service at the church, they went to his dwelling house and put fire on the top of it, on purpose to burn it down; but no sooner was the fire there, than a shower of rain, for about half an hour, quenched the flame.

After the service was over, his servants told him of the circumstance. Immediately he required the chiefs to come before him to give them notice of what had happened. After this they promised to call the villagers on the following morning, to be present before the house of Mr. Starnink; when he asked the people, in general, to prove them, what was the reason of such bad conduct as that appeared to be to him, which had happened on the past night; whether this was the reward for the assistance he was always ready to give them, and *still* was ready to give them, in times of sickness and disease, as well as medicines, and for instructing their children in reading the Holy Scriptures. Not one of them was able to answer him, being too well convinced of their bad conduct towards a man of such a character. At this time one of the chiefs cried out, 'I will bring my idols.' He felt the power of the truth of what Mr. S. had said to them; and the more so, when he put them in mind of the providence of God in saving his house by sending a shower of rain just in time to drown the fire on the top of it, and to show his power in saving his servants, according to his promise. As soon as they heard this, they were pricked to the heart: and the other chief, with the people of his village, promised to bring to him their idols at once: but as it was on the Sabbath morning, and the time when they should attend divine worship, he advised them to collect the idols all together, of both villages, and to bring them the next day; and so they all went into church, with thanksgivings to God, *the living God*, for what he had done.

On the next day it was indeed a great solemnity, and a real feast day, as the public and private idols were collected together. Before the fire was put under them, Mr. Starnink desired all the children of the two villages to be called together, to see, for the last time, the foolishness of their parents, and what was the end of their idols, that they might keep it in remembrance: and after the fire was put under them, the children were very merry, and began to dance and rejoice: and the parents joined their children, and confessed their foolishness before God and man. Certainly we may say, this is the Lord's doing, and it is marvellous in our eyes.

Mr. Kam, in another letter, dated the 10th January, observes, that at Ceram, on the southern coast of the island, God has, by the preaching of the gospel, been showering down his mercy, so that four villages, containing 2500 souls, have forsaken their idols. Two of the villages drowned their idols in the sea, and the other two burnt theirs in the fire. He further says, "We recently celebrated the Saviour's dying love, when a small number of real converts sat down with us (two of his brethren) at the Lord's table. We have therefore great hope that in this part of the Molucca islands our dear Redeemer shall see of the travail of his soul and shall be satisfied."

LIGHT SHINING IN DARKNESS.

The inquiry after my translation of the Old Testament, (says Dr. Leander Van Ess,) exceeds belief, from Clergymen as well as from the laity: since there are no other Catholic translations in German, excepting such as are filled with notes and comments; and in general sell at a very high price, which cannot be paid either by clergy or laity in these times of distress. The demand for my Version when fully completed will be so considerable, that 100,000 copies will be required. Wherever my New Testament has found access, and Christ is revealed by its perusal, the people are anxious to seek Him also in the prophecies and types of the Old Testament. I receive letters by every mail, containing applications for copies.

I feel grateful for the cheerfulness and delight with which I am enabled to labour in the service of the Lord. He has been pleased to open fresh channels for the circulation of his Holy Word, and I bless God that my health continues good.

Since the publication of my pamphlet, beginning "O ye Priests! give and explain the Bible to the people," the desire to read the word of God is remarkably augmented among Catholics far and near. Many Catholic clergymen have been led by it to adopt more genuine Christian sentiments. The Lord appears to accompany my little work with His blessing; so as to prove the means of reconciling many of my opponents, or at least of softening them.

Ah! how do I pity the people who cry for bread, and no one is there to bring it unto them: and ah! with what desperate and visibly-determined opposition do not the Powers of Darkness act against the Light of the Gospel, while they witness its increased dissemination! But the Word which was in the beginning and by which all things were made, will remain as heretofore, the Life and Light of mankind. That Eternal Love is well able to chain the foe; and so to circumscribe his kingdom, that he shall have no more power than what is given unto him. Even now, God be praised! his attempts are ineffectual to banish from the Christian's breast a hunger after the Bread of Life; nay, the longing after it is stronger and livelier than ever among the Catholics, in proportion as it is attempted to be put down by ecclesiastical interdicts. Inquiries are continually making after the newest editions of the Bible in foreign languages.

It is often good and useful for us poor mortals to be crossed in our wishes and expectations: we are then more inclined to tear ourselves away from our fellow creatures, and, leaving the world to itself, are urged on to take refuge alone, through faith and prayer, in the unchangeable will of our God; so that these very storms and tempests prove a real gain to the soul.

Lond. Miss. Reg.

PERSIA.

The agreeable intelligence which follows we derive from the London Christian Observer for January. It will afford pleasure to every friend of the "spreading gospel," and to all who are interested in the diffusion of light and knowledge. We hope the proposition of the Persian Ruler,—that the moral dispositions of persons high in rank ought always to be favourable to what is good and useful,—may be universally adopted in the practice of those who are clothed in the purple of authority.

N. Y. Rel. Chron.

"A letter written to Mr. Wolfe, the Jewish Missionary, by Prince Abbas Mirza, in the usual style of oriental hyperbole, announces that 'since the very exalted, very learned, and very virtuous, the chosen of Christian scholars, Mr. Joseph Wolfe, of England, has been admitted into our august presence, and has presented to us in the name of the very noble lord, the model of the great ones of Christianity, the Hon. Henry Drummond, a request tending to obtain the institution of a college in the royal residence of Tabriz, where English professors may fix their residence in order to instruct and give lessons to children; and whereas the moral dispositions of persons high in rank ought always to be favourable to what is good and useful; and whereas there exists between this power (Persia) the duration of which may God prolong! and that of England, no difference of views or interests, this request has been agreeable to us. We have therefore permitted the aforesaid person to establish the said school.'"

[From Judge Rush's Charges.]

ON GAMING.

Waving for the present any inquiry into the merits and propriety of the law, we proceed to observe, that conduct of this sort, strikes at the very root of government; in as much as it makes our obedience depend, not upon the law itself, and its binding force upon constitutional principles, but on the opinion a man may form of its wisdom or expediency—which in effect is to assert, that private judgment shall defeat public authority, should they happen to clash with each other. The legislature have decided the point, that gaming is injurious to the social and moral interests of our country; and to this decision every citizen is bound respectfully to submit, unless he means to set himself up above the government, in all those cases where they differ in opinion. Laws, in their very nature, are intended to operate as restraints upon the will and inclination. But this can never happen, if certain propensities and attachments are admitted to be good reasons, for not yielding obedience to them. In fact, this would set mankind free from all law whatever. The gambler reprobates the law against gaming, because it interferes with his habits and his passions, and insists there is no harm in it. All he asks is, that he may be indulged in disobedience to the law, in this single point, and he is willing to behave as a good citizen in every other respect. Why, Gentlemen, this is the very language of the thief and highway man.—They, like the gambler, only plead an exemption in behalf of that vice, to which they have the strongest attachment, and affords them the greatest pleasure.—It is well known, the common swearer, the adulterer, the slanderer, and wicked of every other class and description, shelter themselves behind the same excuse, viz. that their vices are harmless, and they have a particular fondness for them.

To reconcile us further to obedience to this law, it should be remembered, that it is not the imperious mandate of an arbitrary monarch, or an edict of the dark age of ignorance and superstition—but the law of a free people, passed by one of the most enlightened governments upon earth—a law flowing from the deliberate act of our own representatives, selected from every part of the State, for the sole purpose of legislation. In our republican governments, he only is a good citizen, who obeys all the laws—those he *dislikes*, as well as those that meet his approbation. Upon the ground of obedience, he makes no distinction. Convinced that even the best government requires a constant sacrifice for the will of *one* part of society, to that of the *other*, he is ready on *all* occasions to take up his cross and follow his country. Obedience indeed is a very easy thing, when it falls in with our particular habits and views, and in such cases there is no danger the law will prove a "stone of stumbling, and rock of offence." But what sort of a citizen is *that* man, who obeys only those laws, which please his humour or his taste, and deliberately violates those he disapproves? I will venture boldly to assert, a person of his description, has not a single drop of federal or republican blood in his veins, of benevolence in his heart—did he possess a particle of either, he would cheerfully acquiesce in every law, that has any tendency to promote the general good. If I were asked, what is the *first* part of the duty of a good citizen? I would say, *obedience*. If I were asked, what is the *second* part? I would say, *obedience*. If I were asked, what is the *third* part? I would reply, *obedience*. In short, it is the very essence and consummation of the character of a good citizen in a republican government. We are told, that in the school of Pythagoras, his *autos ephe*, that is, his bare opinion, was deemed such decisive evidence of truth, as to adjust every controversy that arose among the captious and disputing pupils. Such precisely should be the profound respect paid to the laws in our government. "It is the LAW; the legislature have said so"—should silence every objection, stop every mouth, and restrain every hand and foot. Has the law, for example, said Thou shalt not take the name of the Lord thy God in vain, or swear by any other name or thing? he that transgresses it, is neither a good *citizen* nor a good *man*. Has the law said, Thou shalt do no unnecessary work, nor practice any sport or diversion, on Sunday? He that offends in those instances, against both heaven and earth, is a bad *citizen* and a bad *man*. I speak plainly, Gentlemen. In defending the laws of God, and my country, I am not to be deterred by the censures of any man, or set of men, from using any language, or freedom of speech, not inconsistent with truth and decency. I therefore repeat, that a person, who breaks the laws of God and Man, can have no better pretensions to the character of a virtuous good citizen, than the felonious robber on the highway. They both submit to the laws, in general; and the highwayman, like the gambler, only breaks them, where they oppose his favourite pursuit, which is just the case with every other immoral man. They are *both* bad citizens, though there may be a difference in the nature and degree of their crimes.

From the Troy Review.

THEATRE.

But we hasten to our last question. Who are the *pupils* in this famous school? Perhaps some, reasoning from analogy, might be ready to say, like teachers—like lessons—like *pupils*. But some abatements, no doubt, ought to be made from this sweeping declaration. A considerable variety of moral character may be found in the theatre. Different classes, as it respects intellect, elevation in society, and moral worth, attend this great school of reformation—or this Letheean resort for killing time and vanishing reflection. But amidst all this vast vanity, you need not expect to find there the devoted followers of Christ. Now and then a silly sheep which has become weary of the "green pastures" of heavenly fruition spread before us in the gospel, and which has wandered from the fold, may be seen entangled in these thickets; but the patrons of the theatre are of another class. It is altogether a worldly establishment, and it owes its existence and support to worldly sources. Between the theatre and the Christian religion, there are no common sympathies. It is situated at a vast distance from the road to heaven. Christians have no business there—and Christians are not generally found there. It is the resort of the idle, the gay and the dissipated—of those who are "lovers of pleasure more than lovers of God." We do not say that persons of a fair character, in the community, are not in the habit of attending the theatre—but it may be delicately hinted to the ladies, that they ought never to go without their veils:—unless, perchance, they are fond of making a public exhibition of their blushes, or unless the crimson teint has long since forgotten to mantle on the cheek. But whatever may be said of some, or even many who are the admirers of theatrical exhibitions, it cannot be denied, that the base and immoral and profligate—the very dregs of corrupt and populous cities—mingle in the general mass. There is probably no theatre in any country where sheriffs and constables are not necessary to quell riots and keep the peace. So refractory are the pupils, sometimes, in this great school-house, that even the rod of the law held *in terrorem* over their heads, is not sufficient to reduce them to subjection, and to make them attend quietly to their lessons. In short, a large proportion of those who frequent the theatre, are essentially injured by their attendance. Their moral sentiments and feelings both suffer a manifest deterioration. The good are corrupted, and the bad are made worse.

But to cut a long business short, the theatre is the last place we should send the vicious for reformation, or the virtuous for progressive improvement. The very best thing which could be done for the intellectual and moral instruction of the community, would be to convert all the theatrical edifices into churches, or even into shops of merchandize—for the actors and actresses to reform, and betake themselves to some honest and useful employment—and for those who are in the habit of attending on their exhibitions to spend their time in the bosom of their families, and in securing the great objects for which a rational existence and rational powers have been bestowed upon them.—In this way, God may be glorified—the best interests of society promoted—and the way prepared for the triumphant reign of the Prince of peace.

Christian graces are like perfumes; the more they are pressed, the sweeter they smell; like stars, that shine brightest in the dark; like trees, the more they are shaken the deeper root they take, and the more fruit they bear.

THE RECORDER.

PHILADELPHIA:
SATURDAY MORNING, APRIL 15, 1826.

Commentaries on the Scriptures.—We have been so frequently solicited to express our sentiments on the subject of some of the most prominent commentaries on the Scriptures now in use, that we feel as if we ought not to refuse compliance, though it forces upon us a difficult, and in some sense, an invidious task. The commentaries alluded to, we apprehend, are those of Scott, Clarke, and D'Oyly & Mant; the first of which, judging by the immense circulation which it has among all denominations, is the most popular of the three; that of Dr. Clarke has the patronage of the Methodist Society, of which the author is a very distinguished member; and that of Mant & D'Oyly, is intended especially for the use of Episcopalians, and goes forth in its American dress recommended by the most of the bishops of our church. The Commentary of Dr. Scott is considered of a Calvinistic character, and the other two incline to what is called the Arminian system; and all three of them profess to be in perfect accordance with the doctrines contained in the articles of the Church of England. This is by no means wonderful, as each one professes to take its system from the Bible; and as they all agree that the Articles of the English Church do embrace the doctrines of the Bible, so it is to be expected that each should declare itself to speak in conformity with those Articles—we mean as to the great essential points. From this very general view, our readers will readily perceive, that it is no easy task, which many of our friends have wished us to undertake; and they need not therefore be surprised when they see that we do not mean to enter into the consideration of these Commentaries, either considered in their intrinsic character, or as compared with each other; but merely expressing our sentiments, and wishing them to pass only for what they may be worth. If we had not placed, accidentally, the name of Dr. Clarke between those of Scott and Mant, we should have used a common expression, "in medio veritas," but we should be disposed to hesitate in giving such testimony to the merit of the Commentary of Dr. Clarke, for valuable as we think it in some points, we judge that it suffers under the disadvantage of some great imperfections. Of this, however, we shall speak hereafter.

It is well known to our friends, and it may probably be supposed by the generality of our readers, that Scott is our favourite commentator, and we have felt it a duty to recommend his work upon all occasions. That he is what is called Calvinistic, is a matter which cannot well be questioned; and that *we are not what is called Calvinistic*, we take the liberty of assuring our readers, lest they should be alarmed at our predeliction for Scott, as if it at all pledged us to the support of whatever theological opinions he may embrace. As a Commentary and especially as a *practical Commentary*, it is, according to our humble judgment, the best we have ever read, and our fondness for it, is not because we can cordially approve of every position which the pious author advances, but because, *as a whole, in practical utility* it far outstrips every other with which we are acquainted. We are not ashamed to take the same view of it which the Rev. Hartwell Horne does in his Introduction to the critical study of the Holy Scriptures, and higher testimony can now hardly be adduced. Our quotation is from the [illegible] volume of the second London edition, ap[illegible] page 60. We have not the valuable edition of Mr. Littell of this city at hand; but we presume that it is printed page for page. At all events any of our readers who feel disposed to consult the remarks of Horne, will find them under the head of "Scott," among the list of the principal commentators. Horne says, that although not viewing all topics precisely in the same point of view which Scott did, he still "deems it an act of bare justice to state that he never consulted it in vain on difficult passages of the Scriptures. While occupied in considering the various objections of modern infidels, he (Horne) for his own satisfaction, thought out every objection (if he may be allowed the expression) for himself; referring only to commentators in questions of more than ordinary difficulty. And in every instance, especially on the Pentateuch, *he found in Mr. Scott's Commentary, brief but solid refutations of alleged contradictions, which he could find in no other similar work extant in the English language.*" We hope our readers will most carefully examine this testimony of Horne. Though not agreeing with Scott in all matters, he confesses that he found in him, on some very important points, a satisfaction which he could not find in any similar work extant in the English language; and so good a testimony did Horne himself consider this, that he caused it to be printed in *italics*, just as it is in our quotation. When we consider that Horne had before him no less than THIRTY English commentators, among whom we find the names of Clarke, and D'Oyly & Mant, we surely shall be excused when we venture to express our cordial acquiescence in the general commendation which [illegible] given. We can say with Horne, that although we differ from him on some points of doctrine which, in our apprehension, are not among the essentials, we have *never consulted him in vain on difficult passages*; and we can add to this that we have found him, both in reference to ourselves, and hundreds of others, of more spiritual advantage, than all the other commentators we have consulted put together.

As we before said, we quote from the second edition of Horne's Introduction, published in 1821. The following is the history of this Commentary of Scott, with which Horne commences his remarks. "The first edition of this work

THE RECORDER.

PHILADELPHIA:
SATURDAY MORNING, APRIL 15, 1826.

Commentaries on the Scriptures.—We have been so frequently solicited to express our sentiments on the subject of some of the most prominent commentaries on the Scriptures now in use, that we feel as if we ought not to refuse compliance, though it forces upon us a difficult, and in some sense, an invidious task. The commentaries alluded to, we apprehend, are those of Scott, Clarke, and D'Oyly & Mant; the first of which, judging by the immense circulation which it has among all denominations, is the most popular of the three; that of Dr. Clarke has the patronage of the Methodist Society, of which the author is a very distinguished member; and that of Mant & D'Oyly, is intended especially for the use of Episcopalians, and goes forth in its American dress recommended by the most of the bishops of our church. The Commentary of Dr. Scott is considered of a Calvinistic character, and the other two incline to what is called the Arminian system; and all three of them profess to be in perfect accordance with the doctrines contained in the articles of the Church of England. This is by no means wonderful, as each one professes to take its system from the Bible; and as they all agree that the Articles of the English Church do embrace the doctrines of the Bible, so it is to be expected that each should declare itself to speak in conformity with those Articles—we mean as to the great essential points. From this very general view, our readers will readily perceive, that it is no easy task, which many of our friends have wished us to undertake; and they need not therefore be surprised when they find that we do not mean to enter into the consideration of these Commentaries, either considered in their intrinsic character, or as compared with each other; but merely expressing our sentiments, and wishing them to pass only for what they may be worth. If we had not placed, accidentally, the name of Dr. Clarke between that of Scott and Mant, we should have used a common expression, "in medio veritas;" but we should be disposed to hesitate in giving such a testimony to the merit of the Commentary of Dr. Clarke, for valuable as we think it in many points, we judge that it suffers under the disadvantage of some great imperfections. Of this, however, we shall speak hereafter.

It is well known to our friends, and it may probably be supposed by the generality of our readers, that Scott is our favourite commentator, and we have felt it a duty to recommend his work upon all occasions. That he is what is called Calvinistic, is a matter which cannot well be questioned; and that we *are not what is called Calvinistic*, we take the liberty of assuring our readers, lest they should be alarmed at our predelection for Scott, as if it at all pledged us to the support of whatever theological opinions he may embrace. As a Commentary, and especially as a *practical Commentary*, it is, according to our humble judgment, the best we have ever read, and our fondness for it, is not because we can cordially approve of every position which the pious author advances, but because, *as a whole, in practical utility* it far outstrips every other with which we are acquainted. We are not ashamed to take the same view of it which the Rev. Hartwell Horne does in his Introduction to the critical study of the Holy Scriptures, and higher testimony can now hardly be adduced. Our quotation is from the 2d volume of the second London edition, appendix, page 60. We have not the valuable edition of Mr. Littell of this city at hand; but we presume that it is printed page for page. At all events, any of our readers who feel disposed to consult the remarks of Horne, will find them under the head of "Scott," among the list of the principal commentators. Horne says, that although not viewing all topics precisely in the same point of view which Scott did, he still "deems it an act of bare justice to state that he never consulted it in vain on difficult passages of the Scriptures. While occupied in considering the various objections of modern infidels, he [Horne] for his own satisfaction, thought out every objection (if he may be allowed the expression) for himself; referring only to commentaries in questions of more than ordinary difficulty. And in every instance, especially on the Pentateuch, *he found, in Mr. Scott's Commentary, brief but solid refutations of alleged contradictions, which he could find in no other similar work extant in the English language.*" We hope our readers will most carefully examine this testimony of Horne. Though not agreeing with Scott in all matters, he confesses that he found in him, on some very important points, a satisfaction which he could not find in any similar work extant in the English language; and so good a testimony did Horne himself consider this, that he caused it to be printed in *italics*, just as it is in our quotation. When we consider that Horne had before him no less than THIRTY English commentators, among whom we find the names of Clarke, and D'Oyly & Mant, we surely shall be excused when we venture to express our cordial acquiescence in the general commendation which is given. We can say with Horne, that although we differ from him on some points of doctrine, which, in our apprehension, are not among the essentials, we have *never consulted him in vain on difficult passages;* and we can add to this, that we have found him, both in reference to ourselves, and hundreds of others, of more spiritual advantage, than all the other commentators we have consulted put together.

As we before said, we quote from the second edition of Horne's Introduction, published in 1821. The following is the history of this Commentary of Scott, with which Horne commences his remarks. "The first edition of this work (the constant and increasing sale of which proves the high estimation in which it is deservedly held,) begun in 1788, and published in numbers, consisted of 5000 copies; the second in 1805 of 2000; the third in 1810 of 2000; the fourth in 1812 of 3000; and the new edition now printing is *stereotype*,—the largest work ever submitted to that process. Besides these, *eight* other editions, consisting altogether of 25,250 copies, were printed in the United States of America from 1808 to 1819; where the local and temporary prejudices, from which the writer could not escape in his own country, having less force, its value seems to have been at once acknowledged." Since this was written by Horne, the edition of which he spoke, has been completed in England; and a very large *stereotype* edition published by the Armstrongs of Boston, and John P. Haven, of New York. Mr. Woodward, an enterprising publisher of this city, had also commenced publishing a stereotype quarto edition, the most beautifully executed we have ever seen. Two volumes of this edition have been published, but the embarrassments of trade have put a stop, at present, to any further progress in the work. Whether it will ever be completed we are not advised.

We have run this brief history to show that this Commentary stands high in the public estimation, and in our opinion it deserves all that can be said of it. It will require a very great effort to dislodge it from the eminence on which it now stands.

As we do not wish to fatigue our readers by too lengthened remarks, we shall defer what else we have to say to a future occasion, when we propose to pursue this subject further, and also to make some remarks in reference to the other commentaries we have named in this article.

University of Pennsylvania.—The medical commencement took place on Friday of last week, in the Hall of the Musical Fund Society. After prayer by the Provost, the degree of Doctor of Medicine was conferred on one hundred and fourteen young gentlemen, from different parts of the Union. An address was delivered to the graduates by the Provost, and the exercises closed with the benediction.

Palestine Mission.—Death of Mr. Fisk.—In a late number of the Recorder, we took some notice of this melancholy event just as the intelligence reached us. Since then there has been additional information received in a letter to the American Board, from Messrs. Bird and Goodell, the surviving American labourers in the work of that interesting mission. The Missionary Herald, for April, contains the letter alluded to, dated at Beyroot (Syria) Oct. 25, 1826. We regret that our limits will not allow us to give this letter in full. Mr. Fisk was taken ill on Sunday, Oct. 11th, and breathed his last on the morning of the 23rd, in the sure and certain hope of a resurrection to eternal life. The following is from the conclusion of the letter of his companions, who, as they had been with him in his labours, were permitted to comfort him by their prayers and attentions in his dying hours.

"Saturday, 22. He was able to return the morning salutation to those that came in. When the physician entered the room, he immediately recognised him, and conversed a little with him in Italian—passed the day quietly—said almost nothing—tongue palsied.

"The sun had set, and no appearance of his usual paroxysm. His strength was such, that he could still raise himself on his elbow, and nearly leave his bed without assistance. Our hope had not, for many days, been higher, that he might yet survive. The fever came on, however, at 8 or 9 o'clock, but so gently that the physician repeatedly assured us he apprehended no danger from it. We therefore retired to rest, leaving him, for the first half of the night, in the hands of the physician and a single attendant. Scarcely had we closed our eyes in sleep, when we were awakened to be told, that all hope concerning him was fled. We hastened to his bed-side, found him panting for breath, and evidently sinking into the arms of death. The physician immediately left him and retired to rest. We sat down, conversed, prayed, wept, and watched the progress of his dissolution; until, at precisely 3 o'clock on the Lord's day morning, October 23, the tired wheels of nature ceased to move, and the soul, which had been so long waiting for deliverance, was quietly released.

It rose, like its great Deliverer, very early on the first day of the week, triumphant over death, and entered, as we believe, on that Sabbath, that *eternal* rest, that remaineth for the people of God.

We sung part of a hymn; and fell down to give thanks to him that liveth and was dead, and hath the keys of hell and of death, that he has given our dear brother, as we could hope, the final victory over all disappointment, sorrow, and sin.

As soon as the news of his death was heard, all the flags of the different Consuls were seen at half mast. His funeral was attended at 4. At his grave, a part of the chapter in Corinthians, respecting the resurrection, was read in Italian, and a prayer offered in English, in presence of a more numerous and orderly concourse of people than we have ever witnessed on a similar occasion. His remains sweetly slumber in a garden connected with one of our houses.

As for us, we feel that we have lost our elder brother. Our house is left unto us desolate. To die, we doubt not, has been infinite gain to *him*, but to *us*, the *loss* seems at present irreparable. He cheered us in the social circle, he reproved us when we erred, he strengthened us by his prayers, exhortations, and counsels.—The Board of Missions will feel the loss, perhaps not less than we. Another servant, with talents like his for explaining, and enforcing the doctrines of the Gospel, and who shall be able to preach fluently in most of the languages heard in this country, will not soon be found. But the Lord of the Harvest has resources of which we know but little. To him let us still repair, and pray in hope.—Your unworthy afflicted servants,

I. BIRD,
W. GOODELL."

As many of our readers, we know, have a deep interest in the affairs of this mission, and, as we intimated before, that the deceased was personally known by us, and held in the highest estimation, we will be excused for another extract, which comes also from the Missionary Herald. It contains a few remarks on the character and qualifications of Mr. Fisk, as specially fitted for the important station in which he was placed.

"Perhaps it is not too much to say, that, among all who have sustained that office, since the Apostolic age, but few have possessed a happier combination of qualities for the missionary work, than did Mr. Fisk. For that work he was peculiarly, pre-eminently fitted. To use the language of Mr. Goodell, in a letter written a few days after Mr F.'s death—'He possessed a vigorous constitution, a discriminating judgment, an ardent spirit of enterprise, an entire devotedness to the service of his Lord, a facility in acquiring the languages and learning the customs of the people, and a happy talent in accommodating himself to times, and places, and companies. If to this rare assemblage we add his long experience, it only awakens us to a more affecting sense of our loss.' In Italian, French, Modern Greek, and Arabic, he had made such attainments, as to be able to preach in all these languages; and with great propriety did his companion, above quoted, say of him, 'His doctrine dropped as the rain, and his speech distilled as the dew.' *Aptness to teach* was, indeed, a quality, for which he was distinguished long before his voice was heard among the hills of Judea, and in the Holy City. In this country he was much admired, and could his labours have been restricted to the confines of his native land, he would doubtless have filled a station of no mean importance, as a preacher of the Gospel.

"As it was, he occupied a station of still greater importance; being employed, in the course of divine Providence, among the first to carry back the tidings of redemption to the land where redemption was purchased, and whence intelligence of it was first sounded abroad to gladden the world. With what holy fervour of soul he girded himself to the blessed enterprise is remembered by not a few, who survive to mourn his loss; and with what patience, and self-denial, and zeal, and courage, and effect too, he pursued his arduous mission, where the children of Israel toiled in bondage, where stood the seven golden candlesticks of the Apocalypse, and where the church of God for ages had its abode—is fully known and appreciated only by the King of Zion.

"With regard to the mission, it should be added—and every admirer of the ways of Providence will think the remark should not be omitted—that, great as is the loss sustained by his death, there was no former period of the mission, when, to all human appearance, the loss would not have been greater. 'He had lived,' says the missionary from whom several quotations have been made, 'to see the press in successful operation at Malta, and the mission in Syria established under some favourable tokens of the divine regard. He had explored nearly the whole country, and left us in possession of the results of his investigations; and he did not think it particularly desirable, in the present state of things, to explore farther. He had scattered widely the sacred Scriptures, but was at present deterred from other journeys for this purpose, by the operations of the Grand Seignor's firman. He was employed in preparing a dictionary in English and Arabic for future missionaries, but the very day on which he was seized with his last illness, he put down the last words in Arabic which he knew, against the last letter in the English alphabet; though it was, indeed, his intention, had he lived, to revise and print this work.' Here is something like a winding up of his work to be seen by men; when, in the counsels and the views of Heaven, it was done."

To Correspondents.—We must apologise to our friend and correspondent, Albano, for not publishing as yet the article with which he furnished us. We have had a press of other matter on hand, which it was necessary for us to publish. We shall give his interesting article to the public as soon as we can possibly do it. We have some other articles in hand, which we shall also notice as speedily as possible.

REVIVAL IN MIDDLEBURY.

[In some previous numbers of the Recorder, we have published letters from Middlebury, relating to the present state of religion, and we have anxiously looked for some statement of a public character. This statement we now have from the April number of the Episcopal Register, edited by the Rev. Mr. Smith.]—ED.

INCREASE OF RELIGIOUS SERIOUSNESS.

As frequent notices of a remarkable attention to religion both in the College here, and amongst the inhabitants of the town, have been published at a distance, the expectation has often and very reasonably been expressed that the Register should be made the medium of extending correct information of the origin, progress, and results of so striking and joyful an event. Not a few of our readers, familiar with all the facts, might easily have furnished us with such a statement of them, as would prove, we have no doubt, highly impressive and useful. We have waited some time for such a communication; and for several reasons, should feel much inclined to wait longer, had we any reasonable hope of being able hereafter to lay before our readers a more interesting account than can be furnished by our own hands. Being absent from town when the seriousness first became strikingly apparent, and afterwards witnessing the fixed attention and deep emotion of only one small congregation at the various seasons of its social and public worship, we are really incompetent to give descriptions from the life; and yet these alone can possess that measure of truth, accuracy, and pathos which is essential to impressive and useful narrative.

With propriety, therefore, it can only be expected of us, that we should speak of that which we do know, and testify that which we have seen. Speaking within these proper, and (alas!) very narrow limits, we can truly say that the desire for religious instruction has been as lively and anxious, as a minister, in his utmost concern for his people, could reasonably expect. All seasons of religious worship, whether social or public, have been eagerly attended. And the Clergy, had they been thrice as numerous, and wholly employed in visiting the serious, and receiving their anxious visits, could not have satisfied the wishes or the wants of half the people. Nothing could be more delightful than a life spent in giving instruction to such awakened consciences—in offering prayers with the fervour of such strong and rational excitement, and in mingling our own deeply excited emotions of penitence and love with those first awakened in renewed hearts! It is at such seasons that we live as believers should, amid the realities to which they give assent!—at all other times we are more or less blind and stupid. If we ever act under a delusion, it is not when all the truths of Scripture are felt to be facts, but then only, when present things alone seem worthy so to be considered.

But some, perhaps will call upon us for a summary of the results. We are waiting to see them disclosed. There has been a very promising seed time; we must wait for the harvest before our joy can be full.

Yet, if in repeating the question, it is put to our fears, we must say, that we dread the growing indifference and coldness of many—the confident and premature professions of others, and the final declension and fall of not a few.

If the question is put to our hopes, we would fain flatter ourselves, that none are practising deception, or lending themselves as the dupes of self delusion; and that few have been wrought upon by mere sympathy, mistaking agitation and natural emotions for religious exercises.

If a more definite reply is still expected, we can only say, that there is every reason to hope and believe, that not a few will be added to the Church of such as shall be saved—that of these, some will be faithful ministers—perhaps missionaries of the cross, and the more faithful and devoted for the very reason that their first religious emotions have been uncommonly powerful;—that by means of the devotional and pious feeling lately excited here, additional vigour will be given to the grand system of Christian and benevolent exertion in the land—warm-hearted religious instruction will be extended—pious examples increased, and an overflowing stream of mercy diffuse gladness, and health, and spiritual fruitfulness, and plenty over many regions made desolate by sin; and this too, in an increasing and astonishing ratio through all succeeding generations until the final harvest is gathered in, whose fruits shall be treasured up in heaven!

A C——N.

REASONS FOR PREFERRING

THE EPISCOPAL CHURCH.

No. 11.

The pious remarks of Bishop Beveridge are so excellent, we continue to extract them:

"I cannot pass from this head, before I have observed one thing more unto you concerning the prayers in general, and that is, that they are not carried on in one continued discourse, but divided into many short prayers and collects, such as that is which our Lord himself composed; and that might be one reason, wherefore our church so ordered it, that so she might follow our Lord's example in it, who best knew what kind of prayers were fittest for us to use. And indeed, we cannot but all find by our own experience, how difficult it is to keep our minds long intent upon any thing, much more upon so great things as the object and subject of our prayer are; but do what we can, we are still liable to distractions; so that there is a kind of necessity to break off sometimes, to give ourselves a breathing-time, that our thoughts being loosened for a while, they may with more ease, and less distraction, be tied up again, as it is necessary they should be all the while that we are actually praying to the supreme Being of the world.

"Besides that, in order to the performing our devotions aright to the most high God, it is necessary that our souls be possessed all along with due apprehensions of his greatness and glory: to which purpose our short prayers contribute very much; for every one of them beginning with some of the properties or perfections of God, and so suggesting to our minds right apprehensions of him at first, it is easy to preserve them in our minds during the space of a short prayer, which in a long one would be apt to scatter and vanish away.

"But that which I look upon as one of the principal reasons, why our public devotions are and should be divided into short collects, is this: our blessed Saviour, we know, hath often told us, that whatsoever we ask in his name, we shall receive; and so hath directed us in all our prayers to make use of his name, and to ask nothing but upon the account of his merit and mediation for us; upon which all our hopes and expectations from God do wholly and solely depend. Hence therefore (as it always was, so) it cannot but be judged necessary, that the name of Christ be frequently inserted in our prayers, that so we may lift up our hearts unto him, and act our faith upon him, for our obtaining the good things we pray for. And so we see it is in the Common Prayer; for whatsoever it is we ask of God, we presently add, *through Jesus Christ our Lord*, or something to that purpose; and so ask nothing but according to our Lord's direction, even in his name. And this is the reason that makes our prayers so short; for take away the conclusion of every collect or prayer, *in the name of Christ*, and you may join them all together, and make them but as one continued prayer But this would be to offer manifest violence to the prayers, by taking away that which gives them all their force and energy, and so making them ineffectual to the purposes for which they are used; for certainly, the asking of all things in the name of Christ, as we do in the Common Prayer, is the only way whereby to obtain what we desire, and by consequence the most edifying way of praying in the world."

[For the Philadelphia Recorder.]

Extract from a letter of Rev. Thomas Horrell, missionary in St. Louis, to a clergyman in this city.

"St. Louis, (Missouri) March 10th, 1826.

Dear Brother,

"I wrote you a few weeks ago, by my friend, Mr. ———, of this place, giving you some account of the state of things among us, and begging your efforts to procure for us some aid in building an Episcopal church, in which we may assemble to worship God after the manner of our forefathers.

"Since that time we have been using our efforts among the citizens of St. Louis; and I rejoice to say, that our success has been much greater than we anticipated. We have more than $2000 subscribed, and hope $1000 more will be raised.

"After such a struggle as this, made by the Episcopalians here, under the most discouraging circumstances, will our brethren hear us cry for help in vain? Will they suffer our fond anticipations to be disappointed, when they have it in their power, by giving a small amount each, out of the abundance that God hath given them, so completely to realise them? I feel a confidence they will not. I do fondly hope that when Mr. ——— returns, we shall know our petition has been heard, and that the building will be commenced immediately, and before the next winter sets in, we shall be comfortably sheltered under its roof.

"I have been highly gratified to find so many more than I expected manifesting an interest in the success of the church; and feel more and more encouraged to press forward in the good cause. May God give his blessing to such feeble efforts, and glorify his name in the salvation of sinners.

"The inclemency of the weather, and indisposition has confined me to St. Louis since I wrote you; I shall visit some of the neighbouring settlements as soon as the high waters subside a little. From the information I have obtained, I think there are more Episcopalians in the adjoining state, Illinois, than Missouri. I presume the Missionary Society will not insist on my confining my labours to this state, if they promise to be more useful in the one adjoining. My labours, however, must be confined principally to St. Louis for the present I do most earnestly wish you could send me one brother to share in my toils, and aid me by his counsel and prayers. The Presbyterian Assembly have sent to this state and Illinois four missionaries since last fall, besides many who have been residing here for some years. I have seen some of them who appear to be clever, pious men. While I heartily wish success to their labours, it would be highly gratifying to see the Episcopalians, who, I am sure, are not less wealthy, imitating their zeal, and doing their part towards sending the gospel of salvation to the inhabitants of the western country."

For the Philadelphia Recorder.

Explanation of the Enigma, which appeared in the Recorder of March 4, 1826.

JERUSALEM's the word, I see,
That for a long time puzzled me;
And now, no longer to be vex't,
I prove the same by quoting text.
Jordan's the stream required, if well I ween,
See Joshua, chapter third, and verse sev'nteen,
Kings, 2nd book, chap. ii. verse eight, fourteen:
Eschol's the brook,—see chap. thirteen of Numb.
Take verse the twenty-third;—the first was not a plum.
The *Red sea* prov'd a grave to Pharaoh's host,
Without this rear-guard Israel had been lost;—
Try Exodus fourteen, verse twenty-two and seven.
Then find *Uriah*, second Sam. chap. two, and verse eleven.
King *Solomon*, a compound was of wisdom and of folly;
See first of Kings, chap. three and more:—they make me melancholy!
The place is *Armageddon*, wherein three spirits gather'd,
As may be seen in Rev. sixteen, twelfth verse to sixteenth tether'd.
The beast, if sought, you'll find, I'm sure, in Genesis, verse nine,
Chap. forty-nine, a *Lion* 'tis, or falsely I opine.
Elijah, or *Elisha*, do both commence with E,
We scarcely need refer for them, to aid inquiry.
Manna is the food that fell, see Exodus sixteen,
Refer to fifteenth verse, and there the fact is quickly seen.
Now, all th'initials brought to light, *Jerusalem* unfold,
And, if mistaken, I submit that all who read may scold.

N. B. The words are to be read as written.

The anniversary of "the Methodist Missionary Society, within the bounds of the Philadelphia conference," will be held at the "Methodist Union church," north Fourth-street, Monday evening, the 17th inst. at half past six o'clock. Addresses will be delivered, and a collection made to aid the missionary cause.
Philad. 13th April 1826.

Just published and for sale by WILLIAM STAVELY, No. 70, South Third-st.

VOLUME FIRST of the

Evangelical Rambler.

A series of Tracts published in London.
Revised and abbreviated for the Philadelphia Recorder, by the
REV. G. T. BEDELL,
Rector of St. Andrew's Church, Philadelphia, and Editor of the Recorder.

The above work will make from six to seven volumes, 32mo. and one volume will be issued every three months at the very reduced price of 25 cents per volume.

Persons receiving the first volume will be expected to receive the whole work, and no copies will be sold under any other consideration.

Should there be any subscribers in the city who have not received the first volume, they will confer a favour on the publisher by calling for it, as a number of subscribers have removed or given their residence in such a manner as to render it difficult to find them.

Distant subscribers are informed that the work will be forwarded them by the first safe opportunity.

April 14, 1826.

FABER ON THE HOLY SPIRIT.

JUST received and for sale, by WILLIAM STAVELY, No. 70, South Third-street, "A Practical Treatise on the ordinary operations of the Holy Spirit. By the Rev. G. S. Faber, B. D. Rector of Long-Newton, in the county and diocese of Durham."

Also, for sale, as above,

A Narrative of the Experience and Happy Death of *James Tilghman Helmsley*. By an Episcopal clergyman.

April 14, 1826.

YOUNG LADIES' SEMINARY,

NO. 67, UNION-STREET.

MISS YOUNG has the pleasure of informing her friends and the public, that her Seminary, for the reception of Young Ladies, is still continued at the above mentioned place; where instruction is dispensed in the useful and ornamental branches of an English education. She can produce satisfactory reference and testimony respecting her ability, and the improvement of the pupils entrusted to her care. It is desirable to have the remaining vacancies occupied; and those parents who may encourage the institution by their patronage, may rest assured that no endeavours shall be wanting to facilitate the moral, intellectual, and religious improvement of their children.

April 5th, 1826.

A CLERGYMAN,

Residing in Philadelphia, will receive into his family two or three young misses, to be privately educated with his own daughters.

Information may be obtained, by inquiring of the publisher of this paper.

April 1, 1825.

IMPEDIMENTS IN SPEECH.

MR. CHAPMAN will positively leave New York, No 142, Broadway, about the first of May next; at which time he intends to empower a gentleman to officiate for him, in New York, in curing persons afflicted with impediments in their speech.

The system upon which Mr. and Mrs. Chapman now act, was discovered and practised by Mr. C. in A. D. 1813 and 1814, previous to which time he was afflicted with an impediment in his speech, and had been labouring under its oppression for upwards of twenty years; but happily for himself and his contemporaries, he, by his patience and steady perseverance in his system, ultimately effected a permanent cure on himself. It was not, however, till A. D. 1817, that he commenced imparting a knowledge of his system to persons afflicted with stammering, and during the nine years he has followed his present profession, upwards of a hundred cures have been effected.

Mrs. C. has aided the exertions of her husband for the last seven years, and conducts the establishment in Philadelphia, No. 187, Pine-street, during the absence of her husband: she can give reference to persons of the first respectability, who can testify the validity of the numerous certificates, which she can exhibit of recent cures having been effected on several individuals, under her care, during the past winter. She has now six pupils residing with her, who are making very satisfactory improvement in their speech. One, a gentleman from the City of Washington; two ladies from New York; and three gentlemen belonging to this city.

The terms for instruction have ever been regulated by the circumstances, ability, or generosity of the applicants. Gratuitous instruction has been, and will continue to be given, to persons of reputable character, and in real indigent circumstances; but a liberal compensation is expected from those who are affluent, and, in all cases, paid in advance.

It is requested that all letters should be post paid.

CERTIFICATE.

New York, March 25, 1826.

My nephew, John De Wint Hook, of Fishkill, aged 15 years, having been always afflicted with an Impediment in his Speech, I placed him under the care of Mr. and Mrs. Chapman in November last, who, in the course of a few weeks, succeeded in removing it; and he has at this time a clear and distinct utterance, and not the least symptoms of a relapse.

Information will be given by inquiring at my residence, No. 89, Liberty-street.

THOMAS HOOK.

Satisfactory information respecting Mr. and Mrs. Chapman, and the efficacy of their system, can also be obtained by applying at No. 62, Fulton-street, in the city of New York, at the office of Samuel B. Ruggles, Esq.

POETRY.

"ALL THINGS ARE OF GOD."

Thou art, O God, the life and light
Of all this wond'rous world we see,
Its glow by day, its smiles by night,
Are but reflections caught from thee.
Where'er we turn, thy glories shine,
And all things fair and bright are thine.

When day, with farewell beams delays
Among the opening clouds of even,
And we can almost think we gaze,
Through opening vistas into heaven;
Those hues that mark the sun's decline
So soft, so radiant, Lord, are thine.

When night, with wings of starry gloom,
O'ershadows all the earth and skies,
Like some dark, beauteous bird, whose plume
Is sparkling with unnumber'd eyes;
That sacred gloom, those fires divine,
So grand, so countless, Lord, are thine.

When youthful Spring around us breathes,
Thy spirit warms her fragrant sigh;
And every flower that Summer wreathes,
Is born beneath that kindling eye:
Where'er we turn thy glories shine,
And all things fair and bright are thine.

MOORE.

FROM THE

EVANGELICAL RAMBLER.

A series of Tracts published in London.

No. 18.

THE RELIGIOUS PARTY.

"What do you think," said Miss Denham to her mamma, as they were walking home, "Miss Roscoe is become so religious, that she refused the Rev. Mr. C—— as a partner this evening, and said so many things against cards, and brought forward so many arguments from some old puritanical book that he was at times quite disconcerted?" "Yes, my dear, and it is enough to *disconcert any good Christian*, to have religious subjects introduced at our convivial parties." "O yes, mamma, exactly so. *I think if we are religious on a Sunday, it is as much as ought to be expected.* I wonder how it is that Miss Roscoe has become so religious all at once.—What a pity. I suppose she must be very unhappy." "Yes, my dear, that you may depend on. Her parents are nearly broken-hearted. Dear Mrs. Roscoe told me this evening, that all their peace was sacrificed; and they really dread the consequences. She has positively refused to attend our ball on Friday." "Dear mamma, is it possible? I wish I had known it, I would have reasoned the point with her." "Ah! my child, when this evangelical religion, as it is called, takes possession of a person's mind, it is no use to attempt to reason, —reason has nothing to do with it." "Then, mamma, it must be a very unreasonable thing." "Exactly so, my dear, and I hope you will avoid its snares." "Dear mamma, I really wonder that you should consider it necessary to suggest such a hint; I assure you, that I have no prepossessions in its favour. Indeed, it is not my intention to trouble myself at all about religion yet; of course I shall go to church along with you and papa." "Exactly so, my dear; but still, it will be necessary to avoid all intercourse with those religious people who are known to be evangelical: for the Rev. Mr. C—— says, he thinks that there is something of a bewitching nature in it, as it is known sometimes to subdue those who have the greatest antipathies against it." "Why, mamma, you quite alarm me. Then no one is safe. Is it impossible for my mind to be subdued to a belief of evangelical religion? Oh! I would rather enter a nunnery at once, and take the veil for life." "Yes, my dear, and I would rather you should; but still, I deem it prudent to give you the hint to be on your guard; for I heard you a short time since, drop some expressions when speaking of Mrs. Stevens, which excited considerable alarm." "Indeed, mamma! I am not conscious of it. I certainly think that Mrs. Stevens is a most amiable lady; and though she has, in my opinion, rather too much religion, yet she is very accomplished, and a most interesting companion." "She is amiable and accomplished," observed Mrs. Denham, "*but I think her a most dangerous companion.*" "Indeed, mamma! What, the amible Mrs. Stevens a dangerous companion?" "Yes, my dear, she is, she always aims at proselyting others to her religion; and such is the charm of her eloquence, that she scarcely ever fails. She can easily accommodate herself to the taste of her visitors; she bribes the poor by her benevolence; fascinates the young by her pleasantry; and entangles the thoughtless by her arguments. No one is safe who associates with her. She has destroyed the peace of the Roscoes, by instilling her notions into the mind of Miss Roscoe." "But, mamma, I do not think she would proselyte me, for I have no predilection for religion. It is too gloomy a subject to suit my taste. Indeed, I don't understand it; nor do I wish to understand it. But I am under an engagement to take tea with her and Miss Roscoe, next week. What shall I do?" "Decline, of course, my dear." "But the time is fixed." "You can send a note, *and plead indisposition as an apology for absence.*" "But would that be honourable, if I should not be indisposed?" "You know it is fashionable." "Yes, mamma, but I have long felt a secret abhorrence against the fashionable habit of sacrificing truth to expedience. I cannot do it. I have no wish to become religious; but I wish to be virtuous; and I think an inviolable regard to truth, the very foundation of virtue." "Very true, my dear; I am pleased with your remark; it discovers a virtuous mind; but you must not be too scrupulous; you will find it impossible always to avoid the customs of fashionable life; for though some of them are open to the censures of the strict moralist, yet they have been too long established to be changed." "But, mamma, I should think it wrong to comply with any custom which pure morality condemns. When I was at Mr. T——'s, the housemaid, who had been in the family seven years, and who was very greatly respected, was called up into the parlour and discharged in a moment's warning. She wished to know the cause. Mrs. T—— replied, 'I have detected you in so many falsehoods, that I cannot believe a word you say.' She took up her wages, and said, '*Who taught me to speak untruth? When I came into you service, I came uncorrupted; I abhorred a lie, but did you not compel me to the habit? Was I not forced to say, when you were unwilling to see company, that you were ill or from home; and if mistresses teach servants to lie, ought they to be discharged when detected?*'" "How insolent! Did not Mr. T—— force her out of the house?" "Yes, mamma, he resented the insult, but after she was gone, he said, 'I hope the truth will always be spoken in future; for, if we compel others to falsify for our convenience, can we be astonished if they do so for their own?'" "Well, my dear, with your high notions of virtue, which are tinged with the evangelical dye, I do not see how you can excuse yourself from Mrs. Steven's; but let me entreat you to be on you guard, for we live, as the Apostle says, in perilous times. I would rather follow you to the grave than see you infected with that religious contagion; and I am sure your papa would disown you." "Dear mamma, I wonder that you should harbour any suspicions. It is not my intention to become religious. Indeed, if I were, my religion must tolerate all the gaieties of fashionable life. You know that I am passionately fond of cards and concerts, of balls and plays; and, as for the Bible, I assure you that I have not read it since I left school. It is too grave to suit my taste; and so mystical, that I cannot understand it. Indeed, I have my doubts about it; particularly since our acquaintance with the Ryders. Mr. John is quite a sceptic; and his arguments are so powerful!" "I have no desire that you should become a sceptic, my dear; but I particularly request you not to become too religious."

There was at Mr. Steven's a select, but not a large party. The conversation was of a desultory nature till after tea when Miss Roscoe was requested to favour the company with a tune on the piano. She consented, and played a favourite hymn, which was sung by all with considerable effect.

"I scarcely know which to admire most," said Lewellin, "the tune, or the hymn:—there is an air of plaintive melancholy in the tune, which accords with my feelings; and an exquisite delicacy in some of the expressions of the hymn, which, I think, cannot be surpassed. How touching the allusion to our former state of indifference and insensibility! How correct the beautiful reference to the moral efficacy of the Saviour's death, in exciting sorrow for our sins! But the last stanza, in my opinion, is the most animating:

> 'He, who Mary thus affected,
> Bids his mourners weep no more.'"

"It is a favourite hymn of mine," observed Mrs. Stevens;" and the last stanza, to which you have referred, generally brings to my recollection the lines of Cowper:

> 'But with a soul, that ever felt the sting
> Of sorrow, sorrow is a sacred thing.'

But no sorrow is so deep and pungent as that which the mind usually feels when pierced by the convictions of guilt, and yet there is a sacredness in the passion, which distinguishes it from unmingled wo. When first excited, it often occasions a deep mental depression; but when relief is obtained, by a clear perception of the way of salvation through faith in the death of Jesus Christ, it is turned as into a spring of grateful joy."

"But," said Miss Roscoe, "the generality of professing Christians abhor those religious sentiments which commence their moral operations by inflicting pain in the mind. They are religious, but their religious opinions are not permitted to excite either the passion of sorrow or of joy, and as soon as a person begins to *feel* what he believes, he is denounced a fanatic."

"Yes;" replied Mr. Lewellin, "when an individual begins to feel the moral efficacy of the truth, he is regarded, by many as falling into a state of idiotcy, or rising to a pitch of phrenzy. We may feel the charm of music, but not the charm of devotional sentiment; we may be depressed when we give offence to an endeared friend, but a recollection of our transgressions against our Father who is in heaven, must occasion no regret; and the imagination may be delighted by the captivating senenery of lakes and woods, of vales and hills, of glens and murmuring streams, but not with the sublime visions of future bliss. Alas! No. An excitement which is produced by such means, is considered by the semi-Christians of the present age, as a certain indication of a disordered intellect, or degenerated taste."

"The veil of ignorance," observed the Rev. Mr. Guion, "which is thrown over the mind of the unregenerate, renders them incapable of forming any clear perceptions of the nature or design of the gospel. They reduce the whole of religion to a human arrangement, which requires an external homage to an established formula; and conclude, that, after they have uttered the solemn responses, listened to the sermon which the minister delivers, and taken the sacrament, that they have discharged the whole of their duty towards God. As there are no clear perceptions of the truth in their religious belief, there can be no strong religious impressions. Their breast is as cold, during the service, as the marble slab, which bears down to succeeding generations the names of the deceased of past ages; and, if they never feel deep sorrow for sin, or ardent love for an unseen Redeemer, ought we to be astonished if they treat with contempt the excitement of such passions in the breasts of others?"

"Certainly not," replied Miss Roscoe. "I very well recollect being much surprised when I accidently heard a little girl singing the following verse of a hymn which I now much admire:

> ''Tis religion that can give
> Sweetest pleasures while we live;
> 'Tis religion must supply
> Solid comforts when we die.'

I was utterly incapable of conceiving how religion could give *pleasure*. I compared a religious service with a concert; and, while the recollection of the latter awakened up a fine glow of feeling, the former appeared dull and insipid. I compared a Sabbath day with another day, and regretted that custom had set it apart for observances which were more repugnant than gratifying to my taste. If I went to church, I felt no more mental interest in the service than a deaf man does in the harmony of sounds; and if I stayed away, I was as unconscious of having sustained any loss of enjoyment, as the poor idiot is insensible to the magic charm of high intellectual research." "But, I presume," said Mr. Lewellin, "that now you can trace the connexion between religion and pleasure?" "Yes, sir, the inseparable connexion between the influence of religious truth on the heart, and the highest degree of mental enjoyment; it brings the soul, as into a new world of being, where objects, unseen to the natural eye, disclose their beauties; and truths, unfelt by the unrenewed mind, excite a joy which is unspeakable and full of glory. Now I have the clue of discovery, I can understand the Scriptures;—the Saviour is invested with overpowering charms, and the horizon of futurity, which stretches beyond the grave, though skirted with some few clouds of obscurity, presents a clear and spacious scene of bliss to my imagination."

"How naturally," observed Mr. Guion, "the mind of an enlightened Christian associates the hope of future felicity with the name of the Redeemer. How cheering and animating to believe, that, after the sorrows and turmoils of this life have ceased, that a scene of eternal glory will dawn on the soul. The anticipations of faith, though denounced by many as fanciful, afford more pure enjoyment than any human pursuits. What a scene will open on us as we enter the invisible world! I cannot but suppose that the form, and the external beauty and grandeur of heaven will excite strong emotions of delight in the breasts of the redeemed." "Oh, yes:" said Mr. Lewellin; "let me retire from the bustling crowd and noxious vapours of the city, and lose myself in a calm spring evening among the retirements and solitudes of the country; and my imagination becomes so delighted with the scenery, that I want the evidence of recollection to convince me that I am in a world over whose most beautiful parts the breath of the divine displeasure has passed.

"I admit," said Mr. Guion, "that the external beauties of the heavenly world will impart a high degree of delight; but the society of the place will constitute the chief source of felicity. We shall see God. He is the perfection of beauty, and his form is as glorious, as his nature is pure. What an impression will be produced *when* we see him. If the manifestation of his favour, beaming through the veil of humanity, has been known to entrance the soul as up to a high region of indescribable bliss: what extatic joy will the unveiled expressions of his regard produce in the spirits of the just made perfect!" "But," observed Mrs. Stevens, "I never like to think of heaven, but as the dwelling place of the Lord of life and glory. The very anticipation of the first interview with *Him*, whom unseen, I adore, springs a mine of feeling, rich in all that is sacred and delightful. I have, it is true, as many ties as can bind me to the love of life; but there are seasons when the strong language of the poet can be sung with corresponding feeling:

> 'Where Jesus dwells, my soul would be,
> And faints my glorious Lord to see;
> Earth, twine no more about my heart,
> For 'tis far better to depart.'"

"Yes," said Mr. Lewellin, "and there we shall associate with the spirits of just men made perfect. Bigotry will no longer divide one denominiation of Christians from another; but all will dwell together in undisturbed harmony for ever."

This animating conversation excited a degree of feeling which it is not in my power to describe. Every countenance beamed with delight: and even Miss Denham, who had taken no part in it, manifested an interest, which I was rather surprised to witness. Mr. Stevens rang the bell, when the servants entered the parlour, and Mr. Guion, after reading a portion of the Scriptures, engaged in prayer. He was solemn and devout, and though no visions of glory were seen, nor any supernatural voices heard, yet the divine presence was eminently enjoyed, and we rose from our knees.

"I think," said Mrs. Stevens, on our resuming our seats, "that *all* the pleasures of religion are not reserved for another world. There are some which we may partake of in this, and one of the most gratifying is, the pleasure of doing good to others. I have lately received a letter, requesting some little exertion in behalf of a poor Dissenting minister in Wales. He has a large family, and is now confined by sickness. I hope to make up some little sum to relieve his necessities."

"I am" said Mr. Guion, "a minister of the Established Church, and feel no disposition to leave it; it has my decided preference; but I know how to respect a dissenting minister, and to sympathize with him in his afflictions. But this good man wants something more than sympathy; and I feel thankful that it is in my power to offer it." "I have already collected a few pounds," said Mrs. Stevens, "which with the addition of your liberal donation will be a very acceptable present."

"The charity of bigotry," said Mr. Lewellin, "is restricted in its sympathies, and like the Levite, will pass by the sufferer, if he belong to another denomination, without extending relief; but the benevolence of the gospel, like the good Samaritan, asks no invidious questions, weeps with them that weep, and rejoices with them that rejoice; and, rising to an elevation which renders the land-marks of the religious distinctions invisible, pours down its charities upon all who are in trouble." "I assure you, sir," replied Mr. Guion, "that as I advance in life, and become more imbued with the love of the truth, I feel an increasing attachment to real Christians of every denomination, particularly the faithful ministers of Jesus Christ. *When I first took orders, I was a first-rate bigot;* I resolved to have nothing to do with the Dissenters. I despised them. I condemned our venerable friend Mr. Ingleby, for his liberality, and refused to associate with him, because he associated with some pious Dissenters. I thought that as they left the church, they should be banished from all intercourse with society; and such was the degree of my hostility towards them, that it would have given me pleasure to have seen them sent to some distant colony, where they could neither hurt nor destroy. But since it hath pleased God to call me out of the darkness of ignorance in which I was involved into his marvellous light, and shed abroad his love in my soul, by the power of the Holy Ghost, I have cherished the pure benevolence of the gospel, and recognize all as fellow heirs of the grace of life, who bear the image, and breathe the spirit of Jesus Christ." "I think," said Mr Stevens, "that the spirit of bigotry is decidedly antichristian; as it separates those from each other, who are redeemed by the precious blood of Christ, and has a natural tendency to excite disgust in the minds of unbelievers against religion. Hence we ought to watch and pray, lest we should be imperceptibly injured by it." "But do you think," said Miss Roscoe "that it is possible for a real Christian to possess an atom of bigotry?" "An atom! *I know some who are enslaved by it.*" "What! and Christians?" "Yes." "Indeed! I should have thought it impossible. But, sir, you would not adduce their bigotry as an evidence of their personal religion?" "Oh, no, only an evidence of their personal weakness."

QUEEN ELIZABETH.

Much of Queen Elizabeth's time was spent in reading the best writings of her own and former ages, yet she by no means neglected that best of books the Bible; for proof of which, take her own words: "I walk," says she, "many times in the pleasant fields of the Holy Scriptures, where I pluck up the goodlisome herbs of sentences by pruning, eat them by reading, digest them by musing, and lay them at length in the high seat of memory by gathering them together; so that having tasted their sweetness, I may less perceive the bitterness of life.

COMPARING POSSESSIONS.

A gentleman one day took an acquaintance upon the leads of his house, to show him the extent of his possessions:—waving his hand about, "There," says he, "that is my estate." Then pointing to a great distance on one side—"Do you see that farm?" "Yes." "Well, that is mine." Pointing again to the other side—"Do you see that house?" "Yes." "That also belongs to me." Then, said his friend, "Do you see that little village out yonder?" "Yes." "Well, there lives a poor woman in that village, who can say more than all this." "Aye! what can she say?" "Why, she can say, 'Christ is mine.'" He looked confounded, and said no more.

Children's Friend.

No. 27.

SHORT SERMON.

"When Jesus saw it, he was much displeased; and said unto them, suffer the little children to come unto me, and forbid them not."

In the history of our blessed Saviour, we do not often read of his being *angry* with those about him; but here we find he was "*much* displeased." Now what do you think it was, that made Him so much displeased? Because his disciples wished to send away the children, who had been brought by their kind parents or friends to be blessed by Him. Does not this show how much Jesus pities and loves the young of man's sinful race?

You are not to suppose, that because the Saviour is no longer on earth, we have nothing to do with this sweet text; for it is left in the Bible to comfort and encourage us. But you will perhaps say, "*How* can little children be brought to Jesus now? and how can he bless them when he is so far off?"

I will first tell you how little children can be taken to Jesus: pious christian parents often take their children to Jesus as soon as they are born; yes, when a child is given them, they begin to pray for it directly; that they may have wisdom to bring it up for God, and that he would take it into the number of his own lambs. Perhaps your fathers and mothers have made this prayer for you many times in the day. And then, when you were old enough to be taken to church, you were christened; and the congregation saw your parents offer you up to God, and many other hearts were then perhaps lifted up in prayer for you. As you get older, your christian parents or friends wish you to come to Jesus yourselves; so they tell you about him, and teach you to pray to him. I fear there are some children, who may read this sermon, who do not like to be brought to Jesus. If their friends take them to church, they would rather stay at home and play; and if they do go, they are thinking of other things instead of Christ's blessing. I would say to such, why do you treat your *best* friend so ill? Jesus should be dearer to you, than your father and mother, for he died for you; he gives you your parents and all that you have; and he is gone to prepare a place for you in heaven.

But do you wonder how he can bless you when he is so far off? I know you cannot see him, but he is always close to his people, and will never leave them nor forsake them. He ever liveth at God's right hand to befriend them; and he is as kind now, as he was when upon earth; for "Jesus is the same, yesterday, to-day, and for ever." *Come then* my dears, come to Jesus; and say unto him, "Lord, to whom shall we go? Thou hast the words of eternal life!"

THE PRAYING BOY.

A gentleman was not long since called upon to visit a dying female. On entering the humble cottage where she dwelt, he heard in an adjoining room, an infant voice. He listened, and found that it was the child of the poor dying woman engaged in prayer. "O Lord, bless my poor mother," cried the little boy, "and prepare her to die! O God, I thank thee that I have been sent to a Sunday school, and there have been taught to read my Bible; and there I learn that 'when my father and mother forsake me, thou wilt take me up.' This comforts me now that my poor mother is going to leave me; may he comfort her, and may she go to heaven; and may I go there too! O Lord Jesus, pity a poor child: and pity my poor dear mother; and help me to say, 'Thy will be done.'" He ceased; and the visitor opening the door, approached the bedside of the poor woman. "Your child has been praying with you," said he: "I have listened to his prayer." "Yes," said she, making an effort to rise, "he is a dear child. Thank God he has been sent to Sunday school: I cannot read myself, but he can; and he has read the Bible to me, and I hope I have reason to bless God for it. Yes, I have learned from him that I am a sinner; I have heard from him of Jesus Christ; and I do—yes, I do, as a poor sinner, put my trust in him. I hope he has forgiven me! I am going to die, but I am not afraid; my dear child has been the means of saving my soul. O how thankful am I that he was sent to a Sunday school!"

AN ENIGMA.

He, who in age, unrivalled is, by man,
He, who the Jewish priesthood first began,
Zuph's great, great grandson's wife, who vow'd
a vow;
And one, of two whom death has spar'd till
now.
A city proud, two years a prophet's home;
A female, falsely charg'd—who ne'er did wrong;
What, Jews, when by the streams of Babel, sat,
On willows hung.—The angel of the pit.
A church, where Paul commands, his works be
read;
A name, bestow'd on heaven's Eternal Head;
Another word, for praise, sometimes employ'd;
A woman, from home expell'd, her hopes de-
stroy'd.
One, of a faithful Trio, doom'd to die;
And one, of eight, preserv'd by God most high.
A mighty king, destroy'd by female hand;
A wife, for whom a king, near lost his land.
He, who first felt the pain of death's decree.
A little man, who climb'd, his Lord to see.

Collect th' initials, and if right, conjoin'd
A prophetess' son, by name you'll find.

The candidates for the prize will meet in the vestry room of St. Andrew's Church, on Saturday, April 22d, at a quarter past 12 o'clock.

GRAMMAR SCHOOL

OF THE UNIVERSITY.

THE Principal of this department has the pleasure to announce to the public, that the Trustees, in their arrangements for the general improvement of the state of the Institution, have assigned to the grammar school, the eastern part of the college buildings in Fourth street; and that the building and yards will be put in order for our reception previous to the first of April next.

Mr. Wiltbank trusts that his long experience in teaching, the superintendance of a committee of the Trustees, and the advantages attending the location of his school, combined with his unremitted attention, will have their due influence in the future prosperity of the establishment.

The course of instruction, as directed by the Trustees, will connect with the Latin and Greek languages, Writing, Arithmetic, Elocution and Geography.

Terms of tuition $10,50 per quarter, including pens and ink.

JAMES WILTBANK, Principal,
No. 283 Chesnut-street.

March 25, 1826.

Mr. W. is authorized to refer to the Rev. Drs. White and Wilson, the Rev. Messrs. Skinner, Bedell and Boyd, Messrs. B. Chew, R. Ralston, A. Henry, J. Sergeant, C. Chauncey, P. Beck, and T. T. Stiles, Esqs.